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Similar criticism is true of Dr. Murray's commentary on Ephesians. It is surely an abuse of opportunity that in dealing with the text of the Epistle there is no adequately clear statement of the principles followed by various critics, but a long dissertation somewhat in the style of Westcott and Hort on the question whether \aleph and B had a common original. It is the sort of essay which one would regard as meritorious, but rather wooden, in a student's dissertation for a degree; but it is absolutely out of place in an elementary commentary. It is also regrettable that the writer should have thought fit to inflict on us a long and somewhat acridly written refutation of Dr. Moffatt's treatment of the authenticity of the Epistle, instead of attempting to give a judicial account of the arguments which have led scholars to have doubts on the subject. It suggests that commentaries which ought to be valuable for the use of schools and colleges are being made the dumping-ground for semi-learned expositions of personal opinion, which under the appearance of fairness and moderation are really skilful statements of partisan positions, given an appearance of certainty either by silence as to the strength of other views, or by the selection from these of their weakest points as though they represented their whole case.

The third volume is an excellent book of a certain limited kind; it makes no pretence to being a work of original research, but claims merely to give a plain statement of facts and necessary explanations. Some of course will think that the standpoint is too conservative; but it is sensible and clear, and may well be recommended to schools in need of an orthodox but not controversial or reactionary book. The statement of the synoptic problem is the best elementary exposition which I have seen in a book of this kind.

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THE ESCHATOLOGY OF JESUS. H. LATIMER JACKSON, D.D. Macmillan & Co. 1913. Pp. 378. \$1.50.

There is always a certain satisfaction in travelling with a well-informed guide, even though he be somewhat tedious with his information. Dr. Jackson wants to impress upon our minds that a familiar landscape is full of an interesting and significant species of growth, called Eschatology, which the casual traveller of the past either overlooked or ignored. To this end we are led through the Gospels, the Old Testament, and the Apocalyptic literature, in the first four chapters; then in successive chapters through a

consideration of Judaism "in the days of Jesus," a comparison of Jesus' thought with that of Judaism, a study of the Person of Jesus, concluding with chapters on "Husk and Kernel" and "Eschatological Survivals in the Creeds." Everywhere individual specimens, sometimes monotonously like other specimens, are held up to view with the specialist's interest in minor variations and new sub-species.

The tone of Dr. Jackson's book is too moderate and judicial to permit of its inclusion among the works of the "thorough-going" eschatologists. But he firmly and convincingly insists that Jesus shared the beliefs of his time, allotting to himself the rôle of "Messiah" in the drama of the Last Things. The Kingdom is future. Jesus is, at first, the Herald. "The feeling grows on him that He is something more, and by degrees He identifies Himself with the Kingdom which He has proclaimed and heralded. If it be still future, He Himself belongs to it already; where He is, there the Kingdom is in partial manifestation." "Throughout conscious of limitations, He, destined Messiah that He is, eagerly awaits emancipation; the supreme moment when He shall have passed through the gate of death to be exalted, as the Son of Man, at the right hand of God. That from thence He would shortly come, come in glory with the clouds of heaven, come to this earth, He is absolutely persuaded. At His coming the nations will be summoned to a dread tribunal, where He Himself, it may be, figures as the Judge" (pp. 110-111).

In spite of all this, the Messianism of Jesus is in sharp contrast to that of Judaism. Dr. Jackson centres the distinction on the element of suffering, which is obvious enough. He seems to feel, furthermore, that the unique consciousness of Jesus somehow transcended Jewish Messianism, quoting with apparent approval Bousset's description of the title as "a heavy burden which He bore in silence almost to the end of his life" (p. 311). As reluctant as the reviewer is to follow Schweitzer to the end, he finds no refuge in this position. The history of his people definitely gave certain categories of thought to Jesus. He might conceivably have thought of himself as a prophet, or as the Forerunner, or as Messiah; that he chose the last, carries its own significance. On Jewish soil, self-consciousness could have no form except in the given terms of thought. Messiahship, therefore, is not a reluctantly chosen mode of expression; it is itself, in this instance, the thought that we translate by the very modern and over-worked term, "self-consciousness."

It is to be regretted that Dr. Jackson did not find it possible to discuss Schweitzer's theories more directly. He tells us in the Preface that he declines "to go the lengths of Albert Schweitzer";

but nowhere in the course of the book does the reader feel that Dr. Jackson comes to real grips with the author of *Von Reimarus to Wrede*. If, as Dr. Jackson admits, the eschatological element in the life of Jesus is to be emphasized, what is the answer to Schweitzer's theory that the eschatological dogma dominated and determined every act of Jesus' ministry? By what defence would Dr. Jackson maintain his development theory, based apparently on Mark, in the face of Schweitzer's furious bayonet charge against all "psychologizing"? Is Schweitzer right in maintaining that Jesus endeavored to conceal his Messiahship to the end, and that he died because it was this secret which Judas betrayed? Was the ethic of Jesus as entirely "world-renouncing" as Schweitzer maintains? These and similar questions are in our minds because Schweitzer has forced them upon us. But Dr. Jackson goes his own scholarly way, arguing freely on almost every page with Burkitt, J. Weiss, Bousset, and a host of others, and leaves us to infer as best we may, with the help of not more than two or three inadequate foot-notes, what he thinks of Schweitzer and his theories.

Dr. Jackson's final word is an interesting one. He describes eschatology as the "husk." To find the "kernel" he does not fall back on the idea that Jesus was primarily the founder of an ethical Kingdom; he is content with the eschatological Jesus. In his own words: "Is it not true to say that the idea embodied in the eschatology of Jesus—the embodiment belonging to its own day—is that of the ultimate triumph of the cause of God? The idea is so grand that it cannot be other than divine. Because divine, therefore of abiding significance" (p. 350). It is a reassuring word, but not a final one. Much remains to be said about the eschatology of Jesus that Dr. Jackson has not said in this book.

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THE MIRACLES OF THE NEW TESTAMENT. The Moorhouse Lectures for 1914. A. C. HEADLAM, D.D. John Murray. 1914. Pp. xvi, 361. 6s.

Dr. Headlam has written an exceedingly clever book in defence of miracles, the chief distinction of which lies in its method of presenting the evidence. Accepting the two-source theory, the author examines separately the evidence of Mark and Q, then of Matthew and Luke in their present form, and finally of other portions of the New Testament. Since the sources preceded the Gospels as we have them, and since, as the author holds, Luke was written